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FRIDAY, JULY 5, 1839.

Whole No. 1227.

Missionary.

CITY MISSIONS, AND TRACT EFFORT IN BOSTON.

[Since publishing the Report on city missions in the south part of the city, (in the Recorder of April 20 and May 3,) we have been furnished with some statements from Thomas Thwing, the Missionary employed in that part of the city north of Bedford and West streets, the publication of which we commenced in the paper. We are glad of an opportunity to do any thing which may serve to bring this subject more prominently before the Christian community; believing, as we do, that the churches in this city cannot afford to neglect, or languish for want of prayer, and be guilty. We are required to preach the gospel to every creature, "whether they will hear or whether they will forbear." How then can we remain at ease, when we know that the means of grace provided by the Evangelical churches in this city, leave at least thirty thousand unprovided for; and that, supposing one fifth of the inhabitants to be necessarily detained from public worship, and all the rest were disposed to go, there would still remain more than seven thousand, who could not find a seat in any place of worship, of any denomination. How shall this population be reached? This is an important question. We see no means of reaching them, without the transforming and elevating power of the gospel, but by a systematic and vigorous prosecution of city missions; and to secure this end, no expense ought to be spared. If our statistics are correct, instead of two or three missionaries, we ought to have a dozen; and then they would be overburdened with labor.]

The moral desolations of our city present a subject of painful interest to every benevolent mind. And such as have a heart to feel on subjects of this kind, will find it a difficulty in specifying with him who was "cup-bearer" to an eastern King, when the question was put him, "Why is thy countenance sad, seeing thou art not sick?" And when he replied, "Why should not my countenance be sad, when the city, the place of my father's sepulchres, lie waste?" The missionary, having gone by day and by night, and taken a view of the moral desolations, would have said, "The hand of God which is good upon him," and say, "let us rise and build;" earnestly desiring that all who care for the souls of men, may "strengthen each other's hands for this good work."

He commenced laboring here, the first of February, 1837. The gentleman who was laboring in this field at the time, had commenced the monthly distribution of tracts, and was circulating about 800 monthly; and his labors were confined principally to the west part of the city. At the close of the year the number of Visitors had increased to over 70, and the monthly distribution to about 4,300; extending through the northern and the eastern parts of the city, and having embraced nearly all the streets, and such laborers as were not beyond the exception of Ward 3, which was at that time supplied with tracts by the young men's society connected with the first Baptist church. But early in the year 1838, the society relinquished the object. Some of the Visitors continued in that section, having offered no services, measures were taken to supply that portion of the city.

At the commencement of the year 1838, new arrangements were made for sustaining this enterprise, and his associate left the field. The Old South, Salem street and Franklin street churches, made arrangements for his employment in that section, having offered no services, measures were taken to supply that portion of the city.

During the year, the number of Visitors increased to 105, and the monthly distribution increased from 4,300 to 5,500, averaging about 465 each month, amounting to 56,000 in the year. Such an amount of labor, and so much precious seed sown will not be lost. Our confidence of success will be increased, when we consider the manner in which this work is supported. Before the tracts are offered to the families, we suppose that the Visitors read them, with a prayerful desire to understand their contents, so that they may be able to talk about them in the families where they visit. And after fervently praying for the assistance and blessing of God, they go forth with these leaves from the Tree of Life, and fields its fruit every month.

In this delightful work, we have engaged Christians from several different denominations, who, although they may have a difference of opinion relative to some minor points, delight to speak of Christ as the only Savior of guilty men; and are willing to labor to convert sinners from the error of their ways, and rescue souls from death.

week from that time the mind of the sick woman became more calm, and in the course of a few days there appeared to be evidence that she had become a child of God. He visited her almost every day, and had a good opportunity to observe the current of her feelings. Some time in May, she told him that her mind seemed to be full, but being such an ignorant creature she did not know how to express her feelings, and wanted to know if he could not get some book that would be a help to her. She seemed to need something to "learn her thoughts to form themselves in prayer;" he procured for her a book entitled, "Aids to Devotion," with which she seemed to be much pleased; and he often found her reading it, as he entered her room and approached her in his bed. Scarcely any other person went near her to speak a word of comfort, or give her any instruction. Sometimes he would find in the room a number of individuals of the lower sort. One Sabbath noon he went in and found the husband with some of his vile associates, spending the sacred hours of the Sabbath as they felt inclined. After conversing a while with the sick woman, he took the Bible and began to read and make remarks upon the truths contained in the chapter. Soon there were others came in and sat down, while he continued the reading of these things concerning God and the soul. After praying with them, he gave to each a tract accompanied with a solemn admonition, & then left them.

The mind of the sick woman continued calm most of the time through the summer. Her husband was sometimes very cruel, and he seemed anxious to have her out of the way. He attended her funeral, and took occasion to speak of the interest which he had taken in this case; having visited her at least twice a week during all her sickness; and often furnishing a trifle for her temporal comfort. These visits and labors he shall always think of with great satisfaction.

In districts the farthest removed from gospel influence, the Visitors are required to look for a room, in which they would be willing to have a little meeting. In a district at the west part of the city, a meeting of this kind was established early in the year, and has been continued to the present time. It was in a place of so much wickedness that some persons doubted the propriety of holding religious meetings there. But being assisted by the untiring efforts of the Tract Visitor, they have been sustained. In the same house where the meetings were commenced, there lived a man about half a century. He would not go into the Word of God. But during a severe sickness he was brought to renounce his infidelity and embrace the gospel. He and his wife have recently united with an Evangelical church. We have reason to believe that the efforts made to sustain that meeting, were the means in the hands of God in producing these results.

The meetings have been held on the Sabbath, before the public evening lectures. (Although the missionary attended this meeting himself, the particular charge of it he gave up to the miss. army employed by the Free church, who he remained here; who, also, held meetings at other times in that vicinity, and doubtless did much good.)

Meeting of this kind have been held in, perhaps, 10 or 12 different districts. During the year, he attended 125 social religious meetings, besides the frequent attendance at the usual vestry meetings, monthly concerts, and various meetings of a more public character. In addition to these meetings he attended 24 religious services on Sabbath afternoon at the Penitential Female's Refuge, besides attending two Sabbaths at South Boston, two at the Farm School, and attended several religious services at the Marine Hospital. It only requires an increase of attention on the part of Tract Visitors to the subject of social religious meetings, to secure many more places where they may be held. And when established, the members of our churches should cheerfully sustain them. There is a loud call for labor of this kind, especially at those seasons of the year when the evenings are of suitable length to hold such meetings; for there are multitudes who need the blessing, but who will not go after it. The Visitors also report that the families are found in the greatest destitution, and that 24 Bibles and four Testaments have been furnished during the year. The cause of temperance also, receives a share of attention, and 400 names have been obtained to the pledge of total abstinence. The efforts made to procure these names, and the conversation had with different families and individuals on the subject, is believed to have given an impulse to the cause, and awakened an interest which will result in great good to the community, and also to the cause of Tract Visitation; as it presented a new topic for conversation, and one on which some would take an interest in conversing, whose views, on the subject of religion, differ from our own.

The Visitors have not been sufficiently careful in their monthly reports. There have sometimes been cases of great interest in their districts which they have failed to report. Children have been gathered into Sabbath School. Persons have been persuaded to attend public worship, and cases of hopeful conversion, which have been traced directly or indirectly, to the instrumentality, have not been reported. It is encouraging, however, to see that the number of reports is increasing, and they are becoming more and more interesting, as the Visitors become better acquainted with the families in their districts.

The districts generally are much too large, some of them containing a hundred families or over. Such districts are large enough for four. But, when the churches shall become more numerous in this cause, it is hoped that a great addition will be made to the number of Visitors. The families in need will then receive a greater share of the Visitor's attention, and the churches themselves will be benefited, as their Christian graces will be strengthened by exercise.

It is believed that the business of Tract Visitation is not yet properly understood. This is no doubt the great reason, or at least one of the great reasons why so many have heretofore been so backward about encouraging the enterprise. Some who have engaged as Visitors,

have supposed that all we expected of them was just to leave a tract at the door. But, although the tract thus left might be the means of saving some precious souls, the Visitor could not expect to be benefited by performing a service which might as well be done by any of the paper carriers. Others have supposed that it would be out of place, and altogether improper to leave a tract at the rich man's door, and therefore they have confined their visits to families of the poor. This has produced a wrong impression on the minds of some, in regard to our object. In one case, the wife of a respectable mechanic, herself a worthy woman, and who had been accustomed to receive the monthly tract, at one time, as the Visitor presented the tract, remarked that she had understood that the tracts were designed only for the vicious poor, and it was rather mortifying to be classed with them, therefore she should not take any more.

It is true that we wish especially to benefit those who do not enjoy the ordinary means of grace, but if none others are visited, and they merely because they are poor, there is so much of human nature about them, that some, even among them, will feel wounded by being classed in this way. The same principle will apply in relation to places of worship fitted up expressly for the poor, and exclusively to the unfortunate portion of our community, much wisdom is needed to avoid closing the only avenue through which the truth may reach their hearts. While endeavoring to convince them that they are "by nature children of wrath," we must avoid the appearance of supposing that it is not even so with others. We must meet them on the level ground of fellow sinners, and fellow travelers to eternity, and in equal need of salvation.

There is another thing to be considered in regard to visiting families in more affluent circumstances. It is a truth which cannot be concealed, and probably will not be denied, that the better portion of the community, generally speaking, are not sufficiently awake to a sense of duty in relation to the poor, the ignorant, and the wretched around them. And what is there more likely to awaken an interest in this subject, than a call from a Tract Visitor who has just come from some of the abodes of wretchedness, where have been found the ignorant, the destitute, the sick and the dying? Besides, it is particularly grateful to the heart of the Visitor, to be permitted to meet with those more favored, who will speak a word of encouragement, and by expressions of sympathy, show a readiness to co-operate in their labors of love.

Several months since, the missionary was met in the street by a lady who belongs to a Unitarian church. She spoke of a case of suffering, in which she had taken a great interest, and which was found by the Tract Visitor. The wretched sufferer had told this lady that she knew not what would have become of her had it not been for the kind lady who brought the little tract. This lady had always taken the tracts at the door, when the Visitor called; but, said she, "the next time that the distributor comes, I intend to ask her in and tell her this story, I know it will be encouraging. It must be," she continued, "that the distributors meet with many discouragements, and things to encourage them, it would be doing some good."

Thus it may be with other families among the more favored; if they do not need the tract, they may be benefited by the visit, and in this way both the Visitor and the visited become mutual helpers in the heavenly warfare. The truth is, there is something about this system of monthly visitation which, when rightly understood, will commend itself to every benevolent mind, let their religious creed be what it may. And certainly we may expect of those who profess to realize the value of the soul, to know the terrors of the Lord, and the preciousness of an interest in Christ, that they will not neglect to encourage and co-operate in these labors of love.

His record contains a list of 770 families. Among these he made 3,200 visits. Of these families 275 had no connection with any place of public worship. It is pleasing to look at some of the families, and contrast their situation and prospects now with what they were when he found them in the greatest moral destitution, being preyed upon by every vice in relation to this point, it may be proper to say that there are numbers who, during the past year united with different Evangelical churches, and some who, we trust, have joined the church triumphant, who will have occasion to praise God eternally for city missions. There are others who by reason of age, sickness, or religious views, are prevented from attending any church or chapel service, seem to enjoy the light of God's countenance, and who often make grateful mention of the visits they have received; and I am confident that if they had the ability, the city missionaries would not suffer for want of support.

Among the families visited there have been 130 sick persons, 30 and 40 of whom have died. To some of these, the visits appear to be pleasing and profitable. Some have died rejoicing in hope; and of those who recovered, numbers remain living witnesses that the efforts and prayers in their behalf, have not been lost. Eighty families have received pecuniary assistance. In some cases, the missionary furnished assistance by application to his own funds, sometimes by application to benevolent individuals or families in the neighborhood, sometimes to benevolent societies, and at other times to the Overseers of the Poor, as the nature of each case seemed to require. Endeavoring in all cases to impress upon the minds of those assisted, that it was only to expect. Only about 30 conversions have been reported. It is known, however, that there are several who have given evidence of a change of heart, whose cases have not been reported. And here it may be well to mention one case as reported by a Tract Visitor. A man who had been opposed to receiving the tracts, was persuaded upon to read one, and God blessed it, making it the instrument of his conversion; and in a few weeks there were five of his associates who gave evidence of conversion. How much further the influence of that tract has extended, will be known hereafter. In another case a woman took a tract from the Visitor, and gave it to her husband. He carried it to his wife, and she was instrumental in the conversion of two sailors. The Visitors often find worthy families suffering, unknown and unprotected. For, it should be remembered that, while the most unworthy are forward to ask for assistance, there are many who are too proud to ask for help, or who are too much ashamed to ask for help, rather than be connected with any religious society, who feel that they are among strangers. Sometimes such sickened and die; and were they not found in this way, would have gone to their graves without a word of comfort, and their souls without its benefit, if it not carried to their homes.

A Tract Visitor in one of her monthly reports, says, "we are apt to feel as though nothing had been accomplished, unless we find conversions every month in our districts, by means of the tract effort. But, to me it is evident that the work is progressing; and it is certain that the cause is gaining favor with the people; it is easier to get access to the families." Another says, "I found one family consisting of a woman, her daughter, and her grandchild. They are very poor, and find it difficult to get work. The daughter is rejoicing in hope; says that she feels very different from what she did when I first met with them. With much encouragement." Another Visitor has written, after reading "The Harvest Past," said to me the next time I called, "How can you believe such doctrines, and how can you rest while believing that a part of your fellow creatures will be miserable forever?" I told her that I could not rest, and it was a desire to save some of them which induced me to leave my home and engage in this service. It will be seen that the missionary has visited 770 families, 275 of which were not connected with any place of religious worship, has made 3,200 visits; held 125 social meetings; 24 religious services on Sabbath afternoons, at the Penitential Female's Refuge, besides attending their family worship two mornings each week, and occasionally in the evening; spent two Sabbaths at the Institution at South Boston, and two at the Farm School. Superintended the monthly distribution of tracts; having 105 Visitors, of several different denominations; number of tracts distributed 56,000; Bibles 25; Testaments 40; children gathered into public schools 20; into Sabbath Schools 130; temperance pledges obtained 400; and persons believed to have been converted 30. Visited 150 sick persons, 40 of whom have died. And 80 families have received pecuniary assistance.

Although much labor and money have been expended in this city in years past, and much good resulted from the expense, it is believed that one great reason why no more good has been secured, to those who were out of the reach of the ordinary means of grace, is the frequent changes of laborers and plans of operation. A man entering this field must spend many months in learning the state of things, and becoming acquainted with the people. (Without this he cannot labor to advantage.) The missionary in closing his report, remarks as follows: "But, another thing which prevents success, is attempting to occupy too much ground. My field of labor is much too large, and yet I know not where to stop; for there is work to be done, and the Tract Visitors in different parts of this field are frequently directing me to families, and neighborhoods, where I might be doing good; but many of these places would not be worth my while to visit, for my strength to attend to them. But after all, there are many good people among us who do not seem to feel that degree of interest in this subject which its importance demands. If an agent from some foreign field comes forward with a story of moral desolation, a thrilling interest is awakened, and it is well; but who shall not be much interested in the lot of the wretched multitudes in our own city. We are directed to do good to all as we have opportunity, the greater the obligation."

If Christians really feel so much for those whom they never saw, how is it that they can feel so little for those whom they have seen or may see every day, and who are equally in need of such help? There is a work to be done, I suppose all are ready to admit, but of its greatness and importance, I fear but few are aware. But, great as it is, the means to accomplish it are simple and easy. The present plan of city missions, being connected with the system of monthly Tract Visitation, is adapted to reach the large portion of our population who are in need of religious improvement can be secured in no other way. To be sure, but little has been said about it, and it was never intended to make a great noise. If there were a system of benevolent operations carried forward in accordance with the injunction, "Let not thy left hand know what thy right hand doeth," it is believed to be here. If we can see the religious improvement of our fellow creatures made comfortable and surrounded by gospel influence; if the consolations of the gospel may be carried to the sin-burdened soul, just ready to launch away; if the wayward, wandering sinner can be induced to go to the house of God, and there become wise unto salvation; in short, if family circles be reformed, and religious influences be diffused, and the efforts, are transformed within, so that they in their turn shall extend the influence, and thus contribute towards the conversion of the world; although the little which we may have done shall not be known on earth beyond the limited circle in which we move, there is reason to believe that God approves; and this, to the faithful servant of Jesus Christ, will be a rich reward."

THE LIFE OF THE BOTTLE.
We copy this very interesting narrative from the Kentucky Colonizationist. Whether it was original there, or had before been published in other paper or papers, we are unable to say.

Some years since, I was traveling from the State of New York, into the province of Upper Canada, by the way of Cape Vincent and Kingston. Between the two channels of the river St. Lawrence, we passed over Wolf or Grand Island, which is but thinly settled. It was in the day of winter, his in the evening, when I called at a house, to which I was directed by a neighbor. Several gentlemen were sitting round the fire-side engaged in conversation. A little interrupted by my coming in, they made a short pause. Soon one of them resumed the conversation, and with a spirit of indignation, said, "Well that man ought to be hung for such conduct towards his fellow creatures. He is a scoundrel, and a traitor to the community. As I did not know the particulars of which they were conversing, I thought it was the slanders and falsehoods of a bar-room conversation, and I asked for an explanation. The company soon dispersed. Early in the morning, I called on a man in the neighborhood, with whom I had been conversing, to whom I had been directed to go, wishing to know if I was a minister, stating that a woman had died the day before, and wishing me to stay and attend the funeral; to which I consented, and learned the following particulars. I entered the house of the deceased, which was the son of a tavern keeper on the island, and was early in the day, when I was met by the deceased's wife. He had been somewhat guarded and prudent till he was married. He then gave himself up to his cups and his carousals, neglected his business, squandered his money, and was at last reduced to poverty and despair. He was not long before the last of his property, he turned upon a single room. He sold the clothing out of his house for rum, and his wife was left to contend with poverty and despair. He soon became one of the most abandoned drunkards that I ever saw. He not only seemed to have forgotten to provide for his family, but it became his delight to rob his forsaken wife of every little comfort she might earn, or receive from a benevolent friend. He lived on the west side of the island in a log hut. It stood upon a rise, exposed to the northern blast that swept along the entire length of Lake Ontario. Almost perpetually the howling tempest beat upon the lonely and shattered dwelling. The rolling waves of the Ontario were seen at a distance dashing their foam upon huge banks of ice, and the roar of waters and storm, added to the dismal gloom that reigned within a drunkard's home.

Here lived the unfortunate female whose untimely fate I am about to describe. She had happily fate I am about to describe. She had been married and confined to this prison house of a drunkard for near five years. Ah! hapless woman! little did she think when she gave herself to the man she tenderly loved, and who promised to protect her, that he was soon to become to her the source of a thousand woes. With much sorrow she had drawn the scenes of future life, and they were now before her youth was a drunkard—and what could she expect? Despair settled upon her brow, and anguish wrung her bleeding heart. Not one ray of hope shone in her gloomy solitary path. As if destined to woe, with her sorrows, she was surrounded by two infant children, one of which was but a few weeks old when its mother fell a victim to neglect and despair.

And here let simple narrative tell her tale of woe. When her infant was about ten days old, she was under the necessity of going out through drifts and snow, and piercing winds, to gather fuel to keep from freezing her husband and herself, and a drunken fellow. She took a severe cold, and was confined to her bed of straw, (for such it literally was.) No longer able to walk or even to sit up, early one morning as her husband was setting off for the tavern to spend the day, she expostulated with him, and endeavored to impress upon his mind her distressing and critical condition. She seemed to succeed. But, O! delusive hope. She told him she must have assistance soon, or her stay in the land of the living was short. He seemed to feel. She prevailed on him to go for medical aid. He crossed the river St. Lawrence on the ice to Kingston (a distance of four miles) and obtained a visit of medicine at the apothecary's store, and left in haste for his sick family. He was returning with apparent concern, and was passing the corner of the street when one of his associates in profligacy, looking through the window of a contemptible grog shop, saw his comrade passing and called him in to take some spirits to drink.

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school, and as I passed through this last winter, they were beginning to read slowly, and were so much delighted with the acquisition of this truly important advantage, that day and night, every convenient opportunity that presented itself, they had their Bibles before them."—S. S. Journal.

Religious.

THE FAITHFUL DOMESTIC.

We copy from the Memoir of Mrs. Rumpff, (daughter of John Jacob Astor, of New York

teny and general excellence of her conduct. An aged friend who was present, remarked that it was a painful reflection, that more than fifty years since, in a single instance, she had acted with indiscretion; otherwise her character would have been uniformly good.

Thus one fault was remembered for half a century, and brought forward as a blemish on an individual, who, for that long period, had maintained a very honorable Christian profession.

How should we watch and pray against the least sin! One sin leads to another, and as one millstone, tied round a man, would certainly draw him, if he were thrown into the sea, so one sin, loved and practised, will draw a soul in perdition.—*Christian Index.*

Intelligence.

From the Christian Intelligence.

INDOLOGY IN INDIA.

The following very impressive article was published in the *Calcutta Christian Observer* for Sept. 1838. It was written by Mr. Lacey, Missionary at Cuttack, in Orissa; which has been well delineated as the "valley of Hinnoom," the loathsome Tophet, and the burning focus of Hindoo idolatry and lewdness. Yet there do Christian preachers proclaim to "the converging myriads of pilgrim devotees," that Jehovah and not Juggernaut is "Lord of the World," and that the true incarnation is not Daru Brumha, the wooden God, but Jesus Christ, God manifested in the flesh." The narrative is the journal, a little abridged, of Mr. Lacey's visit to that heathen scene, the Rath festival at the Black Pagoda of Juggernaut, in June, 1838. It appears that the yearly expenses of the Priests, dancing girls, and the abominable idolatries of the temple of Juggernaut, amount to the sum of one hundred thousand dollars, and that the annual profit of that unwholesome establishment of lewdness, idolatry, and blood, to the East India Company, is about two hundred thousand dollars! There has also recently been published a powerful appeal to the British Government, urging them to force the impugned Government to "dissolve the alliance which subsists between the East India Company and the Hindoo temples and shrines, and the Mussulman mosques and places of pilgrimage." That pamphlet proves that the British Government compel their officers to be present, and to do honor at heathen and Mohammedan festivals; and in consequence, Sir Peter Maitland, formerly Governor of Upper Canada, Mr. Selby, and other Christians, have resigned their stations, rather than participate in acts which are incompatible with their conscientious convictions, and revolting to common decency. Two circumstances in Mr. Lacey's narrative are very striking. The ornaments of Juggernaut's temple are purchased and presented by a nominal Christian Government! The Hindoo idolaters defend their "impure, obscene, diseases and misery connected with the pretended divinity of that senseless block of wood" from the sanction and practice of the British authorities! While British Christians and preachers, who are the proprietors of East India stock, participate in the polluted gains from idolatry, licentiousness and death.

SCENES AT JUGGERNAUT, ORISSA.

DURING THE GREAT IDOL FESTIVAL, JUNE, 1838.

"June 22.—This morning I arrived at Puri for the Rath Festival. During the first stage, I walked with two Hindoos, who were intelligent and of good caste. I had much conversation with them on religion, and they appeared to be convinced and impressed. Near Puri I passed two cases of Cholera. The first was a woman living in the highway, rolling in filth, and near her sat watching about a dozen vultures. Her Ganges had, I observed, been and even noticed her. The other case was a young woman, who was attended by some relatives. We started for the large road in Puri, myself, and five native brethren; Gangadhar, Ramchandra, Pussadhar, Bhagadhar, Bhikari, and another, one stand in the middle of the wide street. Ganga spoke first, then Rama and I closed. The people were noisy. Distributed about 350 tracts.

"June 23.—Walked with the native brethren to the town, and addressed a large multitude of pilgrims who heard us tolerably well. The pandas attempted to interrupt us. Gave away about 500 tracts. While we were passing, a panda cried out with a loud voice: 'Hoi! Juggernaut be no god, if his worship be a deception, if he be deceivers, then why do the Company take rufes from the pilgrims, and support Juggernaut in all this glory?'

"June 24.—About six in the evening, the idol, with his brother and sister, were placed on their cars. In the morning we went forth, and forming three parties, spoke to the people on the subject of their eternal good. The hearers were disposed to dispute in favor of their superstition. They protested, that 'if Juggernaut were not divine, the Government would never support him in such glory;' and the whole crowd responded to that sentiment! Therefore, here we were, European missionaries sent out to entreat the people to forsake vain idols, and to worship one God, directly opposed in the prosecution of our labors, by arguments in favor of idolatry, drawn from the direct support of our own nation. The matter is more lamentable, because all the proof of which the natives can take cognizance is against us. We come without authority and without display, and proclaim that an idol is nothing, and God is the only object of worship. On the side of idolatry, there is the government supporting Juggernaut. All the power, fame, and splendor of the British Government are so many arguments to disprove our assertions, and proof of the divinity of the idol at Puri. The people form the same opinion of us, which was recently expressed in high places, that we are *Faxtists and deserve no regard.*" That is the impression at Puri, and while our countrymen in office are mounted on elephants, we are below, preaching the gospel, pelted by a contemptuous mob with dust, broken pots, and cow-dung. So secure do the people feel of the approbation of their European tax-collector, that when he passes by, they would venerate with all their power, 'Hori bol! Jagannath kushaj!'

We disposed of about 250 tracts.

"At half past two o'clock, we walked forth to the war, in the large road, spoke to the people in parties, and distributed many tracts, most of which were received gladly. The educated Bengalis, with the exception of the Puri pandas, were the worst behaved. We ended our day's work about six, and left the scene of tumult and blasphemy. About 150,000 pilgrims surrounded the cars. Some dogs are lying on the sand, thrown to the wild dogs and eagles. At nine o'clock the people are saluting the idols in their cars, and are moving from the temple.

"June 25.—At 8 o'clock this morning we started to the different outlets of the town to distribute tracts to the pilgrims as they passed out homewards. As we arrived, 50,000 kangs were let through the gate, who rushed into the town in one solid mass. After they had passed away, we commenced the distribution of tracts. The Bengalis from Calcutta, who were educated and could talk English, were especially ill-behaved, insulting God and Christ in our own language; tearing the tracts and throwing them at us. At three o'clock we all started for the town, placed ourselves about the cars, and reasoned and preached to the people. Afterwards I mounted a scaffolding, and succeeded in distributing some tracts; and to get them, they could not have made a greater effort for their lives. We were standing

just before the car of Juggernaut, from the front of which the most obscene sentences were delivered, and appropriate gestures formed. I remarked to a Brahmin who understood the songs, that 'their wives, sisters, and daughters could not retain their virtue under such circumstances.' He acknowledged that they could not. I appealed to him whether he could think that system divine, the exhibition of which destroyed the virtue of women. He was confuted—and I concluded by earnestly directing the large assembly who were listening to believe in God and Christ. I retired amid the tumultuous vociferations of the infuriated multitude. There are at least 200,000 people collected. A few dead bodies are lying about.

"June 26.—Rose at five o'clock—fixed the native brethren to distribute tracts at the two principal gates. Stood before the car of Bhobabradra, and conversed and preached.

About four P. M. we took possession of a large house, and from the verandah raised about seven feet, dispersed about 1,500 tracts. The crowd was immense, and eagerness to obtain the tracts was very great. After each half-hour's distribution, we addressed the people. Sometimes we were heard with attention and seriousness. The cars of Juggernaut and his sister moved by us as we were distributing tracts. The scene was *awfully grand!*

The pandas, as the car passed us, gave us 'Hori bol!' and 'Jagannath kushaj!' with a sneer of bitterness and triumph. There must have been 150,000 people with the cars. Many dead bodies have been thrown out since last night, which were then being devoured near the road by which we went to the town.

"June 27.—Early this morning we distributed tracts to the outgoing pilgrims. Afterwards we walked down to the cars on the large road. The fronts of the houses were decorated with flowers and evergreens, and the people moved about in their gay attire; and the cars were adorned with English broadcloth of the most brilliant colors, and ornamented with glittering tinsel. The dead lay upon the adjacent sands. Spoke to a number of people; distributed some books; while the rest of our company were occupied in the verandah preaching and distributing tracts.

In the afternoon we formed several parties, and repaired to the large road, where we spent two hours very usefully, and much information was disseminated among the people.

"June 28.—At the Atharvana ghat we distributed books to all who could read, and would receive them. On our return, saw several cases of cholera lying about the streets, and by the road. *He stopped to watch some cultures eating a corpse. Those creatures are peculiarly fitted for such a work. They thrust their long, sharp and hooked bills under the skin for ten or twelve inches. Two hours suffice for twelve of those birds to make clean work of a corpse. They exhibited a disgusting tameness, and would scarcely move out of our way.*

When we returned, the people were busily preparing for the enraged Lakshmi to visit her runaway husband, and told us very seriously that Lakshmi was going to smash the car of Juggernaut.

This afternoon was very usefully spent among the people. The cars were all up near the Gandicha temple, and the pandas with them. The common people, who heard the word. After dinner we walked to the cars for the purpose of witnessing the contest between Lakshmi and her husband. About seven o'clock the procession of Lakshmi appeared with torches, drums, &c., and the people began to be in commotion. The idol presently arrived, and encircled the car of Juggernaut. Some negotiations commenced. The sound of canes on the car, and loud conversation among the pandas was heard. Sir Lakshmi and her accompanying Mahads were placed in defiance, in *the car, her lighted image about eight inches high, had a beautiful necklace of scented flowers hung about her neck by one of the priests; and after some delay the car took its departure.*

"June 29.—This morning we gave away our last tracts, about 150. A great number of persons have heard the word of God—and 11,000 books have been taken away. That allows 500 for loss, tearing, &c. May God bless and succeed his word by imparting the Holy Spirit!

"June 30.—Arrived at Cuttack. There was a considerable number of corpses of pilgrims who had died of the Cholera, in the bed of the Catjorey river."

PALESTINE.

Letter from the Rev. J. F. Lanneau, to the Editor of the *Christian Observer*, dated Beyrout, March 20, 1839.

"If possible, I hope to return to the Holy City before summer. The fugue, however, is still there, and the city shut up close quarantine, though the cases have been few. Mr. Nicolayson, of the London Jews' Society, and several converted Jews from London, are the only Missionary circle here at present. Mr. N. has kindly kept up the Arabic services on the Sabbath in my house, and the distribution of books, during my absence. The boys' school under our patronage has also been continued, and Tamors el Kerem, our native assistant, has been there since his return in December. His wife and brother have become recently convinced of the errors and superstitions of their church (the Roman Catholic), and embraced the simple doctrines of the Gospel. The field, both in and around Jerusalem, is becoming more and more interesting and encouraging, and our mission here gives promise of greater usefulness, if we only had the requisite Missionaries and means. We are now, however, very feeble; half of our number being absent, and but three of us in the field. We are rejoiced to hear, through letters, received this morning, that the Board intends, if possible, to send out a reinforcement this year, consisting of a French Physician, and two or three Ministers. May our fond anticipations, thus excited, be realized; and may we soon have the happiness of welcoming fellow laborers to this interesting portion of the Lord's vineyard."

After mentioning the pleasure which he had received in seeing one of our citizens, who is travelling in that country, and the contemplated visit of another, he says:

"Jerusalem has become a centre of attraction to travellers, not only from America, but from all parts of Europe. The English government has recently stationed a Consul there, whose jurisdiction extends as far north as Sidon. He is a very worthy and excellent man, who spent some time with us in the Holy City nearly three years ago. His name is Mr. Young; and he has brought out a young and accomplished wife."

THE LAST OF THE HUGENOTS.

Departed this life on the 17th inst. Mr. STEPHEN THOMAS, in the 89th year of his age. Mr. T. was born in the village of Eymet, department La Dordogne, France, on the 19th of August, A. D. 1750, and fled with an elder maiden sister to London, in 1764, to join the Rev. Mr. Gilbert, who, with his congregation had also been compelled to seek an asylum from the persecutions which they endured in their native land. This congregation of exiles consisted of nearly one hundred individuals, and by a kind providence, they arrived here in safety, on the 12th of April, 1764, where the subject of this notice has ever since resided. At an early period of the Revolutionary struggle, Mr. T. returned to his native country on business, where he suffered a painful detention from his family for about three years. On his return, he was captured by the British fleet in the Chesapeake, where he

remained sometime a prisoner. At length being exchanged, he returned to Charleston, and immediately joined the troops in defence of his adopted country: was at the battle of Fort Moultrie, and afterwards with Gen. Marion to the close of the war.

At what age Mr. Thomas became a professor of religion, we have not ascertained; but from some circumstances it is presumed that, like Obadiah, he was one who "feared God from his youth."—For many years he was a Ruling Elder of the French Protestant Church in this city—a church strictly Calvinistic in its creed, and Presbyterian in its model. The growing up of the church edifice in the great fire of 1796, the subsequent death of their Pastor, the Rev. Mr. Boudinot, and the delay experienced in obtaining another, were among the causes which led to the dispersion of the flock among other churches of the city. Still there are strong attachments among the descendants of the congregation to the religion of their fathers. But none of the original flock now remain.

When the second Presbyterian Church was established in 1810, Mr. Thomas was chosen one of its first ruling Elders—an office, the duties of which he faithfully and conscientiously performed, till within the last five or six years, when the infirmities of age rendered him physically, and eventually unable to take the oversight of the flock of Christ.

Mr. T. retained through life the strong feelings and rigid principles for which the original Huguenots were distinguished. The persecutions which he and his family had endured for conscience sake, could not be effaced from his mind; and hence in part rose his ardent love of liberty—his strong attachment to the principles of the Reformation, and his opposition to every thing peculiar to the Church of Rome. Twice he sacrificed all—once when a youth, for the religion of his fathers; and once when in manhood, with a family to support, for the liberty of his adopted country. But he still lived to a good old age, and his children, and children's children to the fifth generation, arose to call him blessed. His descendants consist of between sixty and seventy—of whom there are his children, and four his great grand children.—Thus having served the will of God in his generation, he has at last gone to his rest, leaving a character free from reproach—a memorial of his fidelity in his family and in the Church; and a testimony which in its influence will live, when his name shall no longer be remembered.

BOSTON RECORDER.

FRIDAY, JULY 5, 1839.

GENERAL ASSOCIATION OF MASS.

This body held its annual session, last week, as will be perceived, by their minutes, at Plymouth; a spot, dear to the hearts of those children of the Pilgrims, who, amidst all the changes that have taken place in religious opinions, have adhered to the faith of their fathers. It is thought that about one hundred and twenty ministers were present, many of whom had never before visited the spot, watered by the tears, and consecrated by the prayers of the Puritans. The meeting was one of peculiar interest, from the sacred recollections with which it was associated. As usual, in this body, the utmost harmony and good feelings prevailed. Delegates were present from the ecclesiastical bodies in correspondence with the General Association, excepting the Presbyterian Church. A letter, however, was communicated from the Rev. Dr. Cox, who, in connection with the Rev. Albert Barnes, of Philadelphia, had been appointed Commissioners from that portion of the Presbyterian Church in Philadelphia. The receipt of this letter was respectfully acknowledged; but it was thought best, in the present unsettled state of the Presbyterian church, to take no definite action at present, on the subject of a correspondence proposed by our Presbyterian brethren. By another year, the legal controversy now existing, will, in all probability be settled, when the General Association can act more understandingly on the subject, and receive delegates from either or both of the bodies, claiming to be a Presbyterian Church, as, in their wisdom, they may see best. The Secretaries and Agents of our different religious and benevolent societies were heard, as usual, before the Association. We would call the attention of our readers, particularly, to the resolutions passed in favor of the MASSACHUSETTS MISSIONARY SOCIETY. It is earnestly hoped, that the auxiliary societies therein recommended, will be speedily formed by every Conference and Association in the State that have not already been thus organized.

[From our Correspondent.]

PLYMOUTH, JUNE 25, 1839.

The Delegates to the General Association of Massachusetts, enjoyed a beautiful day for travelling to this place, and an unusually large number were present at the opening of the meeting. They assembled in the meeting-house of Rev. Mr. Hall, at 5 P. M. Rev. Mr. Nelson, of Leicester, was chosen Moderator; Rev. Mr. Crosby, of Charleston, was chosen Scribe; and Rev. J. D. Condit, Assistant Scribe. The following delegates were present:—

Berkshire Association—Rev. Messrs. H. N. Brinsmade and T. S. Clarke.

Hampshire—Messrs. N. Perkins and J. D. Condit.

Hampden—Mr. S. Backus.

Franklin—Messrs. R. C. Hatch and E. F. Clarke.

Bristol—Messrs. S. A. Fay and Eaton.

Harmony—Messrs. C. B. Kittredge and T. Edwards.

Worcester Central—Messrs. Nelson and Emerson.

Worcester North—Messrs. C. Mann and S. K. Peckham.

Middlesex Union—Mr. J. S. Davenport.

Middlesex South—Mr. J. W. Cross.

Woburn—Messrs. Pickett and Leavitt.

Andover—Ralph Emerson, D. D.

Essex North—Messrs. March and L. Clark.

Salem and Vicinity—Messrs. W. Gale and R. Crowell.

Suffolk North—Messrs. Wm. M. Rogers and Daniel Crosby.

Suffolk South—Messrs. D. M. Lord and C. Marsh.

Norfolk—Messrs. A. Q. Duncan and Wm. Cornell.

Taunton—Messrs. O. Fowler and C. W. Allen.

Old Colony—Messrs. J. Bigelow and Bart.

Pilgrim—Messrs. Moore and Whitmore.

Vineyard Sound—Messrs. H. B. Hooker and A. Colby.

Brewster—Messrs. S. Pratt and S. Hardy.

Massachusetts Missionary Society—John Codman, D. D. and J. S. Clarke.

Rev. Mr. Hall, pastor of the church, and Rev. Dr. Snell, Secretary.

DELEGATES FROM FOREIGN BODIES.

Evangelical Association of Rhode Island—Mr. J. Mann.

General Association of Connecticut—Messrs. Punderson and Whitmore.

Vermont—Messrs. Wright and Babcock.

New Hampshire—Mr. A. Tobey.

General Conference of Maine—Mr. C. Hobart.

After prayer by the Moderator, the following Committees were appointed:—

On organizing the Association, Messrs. Mann, Snell and Emerson.

On Elections, Messrs. Marsh, Fowler and Brinsmade.

On business for present meeting, Messrs. Snell, Perkins and Codman.

On Treasurer's Account, Messrs. H. Mann and Hooker.

On Narratives of State of Religion, Dr. Emerson, and Messrs. Hooker, Mann, Punderson and Hobart.

Agents for publishing and distributing the Minutes, Messrs. Crocker and Brewster.

Committee of Publication, Messrs. Crosby, Rogers and Adams.

Messrs. Bennett, Pickett and Leavitt, of Woburn Association, to prepare next Pastoral Address. The Pilgrim Association, to appoint next Prescher.

The Committee on Membership and Taxation, reported the following resolution which was adopted:—

Resolved, That the resident members of the district Associations, whether pastors or not, be eligible to this body, and that the delegates of this Association shall pay a tax for each resident member of the district Association from which they come.

On Wednesday, at 2 P. M. Narratives of State of Religion were received, and are as follows:—

Berkshire Association—Churches harmonious. License law has promoted temperance cause. Sabbath Schools very prosperous. Increasing attention is paid to sacred music, which has operated largely in increasing the number at public worship. Some special influence of the Spirit at Dabon and West Stockbridge.

Hampshire—Though no general revivals have prevailed the past year, yet at Leverett, in Amherst College, and the Mount Holyoke Female Seminary, there have been precious influences from above. There is greater attendance on public worship, and the monthly concert has increased in interest, since it has been changed from Monday to Sabbath evening. The Assembly's Catechism much used in Sabbath Schools, which are prosperous.

Hampden—Four ministers have been settled and three dismissed. A very interesting revival has been enjoyed in West Springfield. More than one hundred have indulged hope. In seventeen families the altar of prayer has been erected. An unusually large number of the converts are males. Several other places have enjoyed more or less of the special influence of the Spirit.

Franklin—Religion in several of the churches prosperous. Many have been added to them as the fruits of former revivals. Special influences of the Spirit have been enjoyed in several congregations. Four pastors have been dismissed.

Bookfield—The first church in Ware has enjoyed a revival, and conversions have occurred in various other towns. Increasing attendance on public worship. The license law has given a happy impulse to the temperance cause. General interests of piety gradually advancing.

Harmony—Several of the churches have been refreshed, and all are walking in the order of the gospel.

Worcester Central—There have been happy conversions in Rutland, East Milbury and West Boylston. Twenty have indulged hope in Berlin; 20 in Holden, all from the Sabbath School. Seventy have joined the church in Shrewsbury, 32 in first church in Worcester, and 28 in Calvinist church. Large accessions have been made to the churches in Paxton, Princeton and Oxford. In Princeton 125 are numbered as indulging hope, in a recent revival.

Worcester North—No extensive revivals, yet there have been valuable additions to the churches. South Royalton has been refreshed.

Several of the churches which have been exiled from the houses of worship of their fathers. They have suffered much, and yet are prosperous. Refreshings from above have been enjoyed in Pepperell, Groton, Acton and Dunstable.

Middlesex South—Partial refreshings have been enjoyed in Concord and Saxtonville, though no general revival has prevailed.

Woburn—Some of the churches have enjoyed special influences. Church in Reading has received 18. Burlington 20. Every church has received some new members. Benevolent institutions well sustained. Temperance cause has advanced in some towns, but has gone back in others.

Andover—A happy work of grace has been enjoyed in the west parish of Andover. Of fifty who have expressed hope, 30 have united with the Church. A new church, and of fair prospects has recently been formed in Lowell. Rev. Mr. Pierce, of Methuen, has recently died. Theological Seminary in Andover is in a flourishing condition; an increase of students the past year.

Essex North—Several of the churches have been refreshed in Amesbury Mills, Bradford, Georgetown, Ipswich, Newburyport, Newbury and Rowley. Work of grace carried on by common means only. Sabbath Schools flourishing. License law generally approved.

Salem and Vicinity—License law has awakened great attention, and its value is deeply felt. Several churches refreshed from above. In the Tabernacle church for more than two years past, there has been no month in which there have not been cases of hopeful conversion. During the year 1838, thirty-six were added to the church by profession. A large number of these were adults and heads of families. In Beverly more than usual interest. Also in Gloucester, more than 300 cases of hope among all denominations in that town. In Manchester, 170 have indulged hope; 59 have been added to the church. In Essex, 15 added to church, and 15 or 20 hopeful conversions in Ipswich, in each society. Forty have expressed hope in Topsfield. The revivals have been peaceful in their progress, and in use of common means, except in one case. Middleton now enjoying revival.

Suffolk North—Fourteen churches. All have pastors but one. Two hundred and sixty-nine have been received to these churches the past year by profession. Much external prosperity, though no special and deep religious interest. Piety of the churches increasing in intelligence and becoming in its operations more like the pulsations of health, calm, equable and free.

Suffolk South—One hundred and ninety-eight have been added by profession to the churches the past year. All the churches have pastors. Increased attendance on public worship. No general revival, but the word of God constantly attended with good effects. The Marine's church in Boston, has been much blessed the last three years.

Norfolk—Some of the churches have enjoyed special spiritual blessings; among them, South Weymouth and Milton. Benevolent institutions well sustained.

Taunton—Additions to most of the churches. Seventy to the three churches in Taunton. An interesting revival in the Female Academy in Norton. It commenced on the last day of February, the day of prayer for the seminaries of our land. Several young ladies, who were unconcerned at the commencement of that day, were hopefully led to Christ before its close. Most of those not before converted, obtained grace in this revival. Scarcely any term has passed since the erection of the institution without conversions.

Old Colony—All the churches are supplied with pastors or stated supplies. An interesting revival in South Dartmouth. Churches peaceful and harmonious. Pilgrim.—Thirty-three have been added to the churches. No revivals past year.

Vineyard Sound—A season of revival of limited extent has been enjoyed in Falmouth, North Falmouth and Edgartown. Churches generally prosperous.

Brewster—Several conversions recently in Truro. Sixty converts in North Wellfleet and fifty in South Wellfleet, as the fruits of a revival the past winter.

Twenty hopeful conversions, since year began, in Orleans. In South Dennis, a powerful work of grace has brought to repentance about fifty souls, from the Sabbath School to the sea captain of grey hairs. About 60 conversions have occurred in a recent revival in Yarmouth. There are 4,000 seamen in the bounds of this Association; 633 of them profess religion; 40 vessels have daily worship on board.

The following ministers have died during the past year:—Messrs. Pierce, of Methuen, Brown, of Hadley; Hurlbut, of Sudbury; Tinker, of Ashby; Phillips, Forbes and Field.

The delegates from other Ecclesiastical Bodies gave interesting reports and facts concerning the state of Zion in their bounds. We have no room to enlarge upon them.

Rev. Cyrus Mann was appointed second preacher before the Massachusetts Missionary Society.

Rev. Mr. Brinsmade, of Pittsfield, preached Wednesday evening, in behalf of Home Missions.

The next meeting of the Association is to be at Ipswich.

The Committee to whom was referred the letter of Rev. Dr. Cox, respecting the Presbyterian church, made the following report, which was adopted:—

"The Committee to whom was referred a communication from the Rev. Dr. Cox, inviting, on the part of this body, a continuance of correspondence with that portion of the Presbyterian church which he represents, on the terms on which it has previously existed in the Presbyterian Church, irrespective of the legal question that now agitates said church and which still remains unsettled, have attended to the subject committed to them, and beg leave to report:—

"That, while in the absence of Dr. Cox, his communication be respectfully acknowledged in our Minutes, this body, considering the present unsettled state of the legal controversy existing in the Presbyterian Church, take no further action at their present session on the subject of said communication."

The Pastoral Address, a very interesting document, was read by Rev. D. Phelps, of Groton, and referred to the Publishing Committee.

Rev. Mr. Lord was heard in behalf of seamen.

N. Crosby, Esq. was heard in behalf of the claims of the temperance cause.

Rev. Mr. Crosby made a statement respecting the present organization, plans and operations of the Massachusetts Sabbath School Society. Rev. Mr. Smith was heard in behalf of the missionary operations of the American Sunday School Union.

The cause of Home Missions was presented by the Rev. Joseph S. Clarke, Secretary of the Massachusetts Missionary Society, and the following Resolutions, offered by the Rev. Dr. Codman, and advocated by the Rev. Tertius S. Clark, were unanimously adopted.

Resolved, 1. That the cause of Home Missions is dear to our hearts, and shall receive our cordial and continued support.

Resolved, 2. That, as the success of the Massachusetts Missionary Society depends in a great measure upon the efficient co-operation of auxiliary societies throughout the State, it be recommended to every district Association or Conference in our connection, which has not before done so, to organize itself into a society auxiliary to the Massachusetts Missionary Society, to attend particularly to the waste places within their own bounds, and to raise money annually by public contributions or otherwise, to aid the funds of the Parent Institution.

Dr. Emerson was heard in behalf of the Foreign Evangelized Association.

The following resolution respecting the Sabbath School cause was adopted:—

Resolved, That the missionary operations of the American Sunday School Union and the Massachusetts Sabbath School Society, in the destitute parts of our country, meet with our cordial approbation.

A resolution was adopted deprecating the violation of the Sabbath by rail roads and in other ways in this State, and expressive of the desire to unite with other Christians in every suitable means to bring this evil to an end.

A resolution was also passed as follows:—

Resolved, That this Association regard with deep regret, the recent violation of the law of God respecting the Sabbath by Congress at its recent session, in proposing its business on that holy day; and do consider this example as highly injurious to the best interests of our beloved country.

Associational Sermon was preached by the Rev. Mr. Nott, of Wareham, from Isaiah 2: 2; and the Sacrament of the Lord's Supper was administered to a large assembly of professed disciples of Christ.

RECENT REVIVALS.

ROCHESTER, MICHIGAN.—Last spring, this little church consisted of 28 members. Rev. P. Barbour was at that time called to labor among them; when, assisted by Rev. A. S. Wells, of Troy, Michigan, a protracted meeting was held, which was blessed of God. Between forty and fifty were added, at the first communion, and more or less at every succeeding communion. An effort was made, and the means raised for the supply of preaching, two thirds of the time for a year. The only place of worship was a school house, which was occupied in connection with three other denominations. This place soon became too strait for them, and they resolved to build a house of worship. A neat and commodious house was accordingly erected; which was dedicated Thanksgiving day. In March last, another protracted meeting was held thirteen days; which resulted in the addition of eighteen or twenty to the Presbyterian church, with the hopeful conversion of some others, who went elsewhere. There is a Congregational church in this place, which numbers about nineteen members.

GREEN BAY, MICHIGAN.—Rev. Stephen Peet writes from Green Bay, to the editor of the *Michigan Observer*, that, early in January last, there began to be manifest among the members of the church an increased spirit of prayer among Christians, and unusual solemnity in the community. Soon, there were two hopeful conversions among the young men. In February, extra meetings were held—preaching or prayer meetings more or less every day; which were characterized by stillness and solemnity. The means used were, the simple exhibitions and application of the truth, in preaching and conversation; with one or two meetings for inquirers. Fifteen, ten of the young men, have been added to the church; and the effect upon Christians has been happy—the tone of piety deepened, the spirit and habit of prayer improved, and activity increased. The general influence on the community has been favorable, and one new establishment broken up.

YORK, LIVINGSTON COUNTY, N. Y.—A revival of considerable power has been experienced in this

place. During the winter and spring, there had been an increased seriousness and solemnity in the church and congregation. Early in April, a protracted meeting was held for twelve days. This meeting was characterized by solemnity, reverence, and awe; and fifty-five evidences of conversion, thirty of which have already united with the church.

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